Jos: Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, AUGUST 31, 1821. No. 3.

MISCELLANEOUS EXTRACTS.

Extract from Rev. Dr. CLARKE'S *answer to the question, "Why are you a Christian?"*

Not because I was born in a Christian country, and educated in Christian principles; not because I find the illustrious Bacon, Boyle, Locke, Clarke, and Newton among the professors and defenders of Christianity;—nor merely because the system itself is so admirably calculated to mend and exalt human nature: but because the evidence accompanying the gospel has convinced me of its truth. The secondary causes, assigned by unbelievers, do not, in my judgment, account for the rise, progress, and early triumphs of the Christian religion. Upon the principles of scepticism, I perceive an effect without an adequate cause. I therefore stand acquitted to my own reason, though I continue to believe and profess the religion of Jesus Christ. Arguing from effects to causes, I think I have philosophy on my side. And reduced to a choice of difficulties, I encounter not so many, in admitting the miracles ascribed to the Saviour, as in the arbitrary suppositions and conjectures of his enemies.

That there once existed such a person as Jesus Christ; that he appeared in Judea in the reign of Tiberius; that he taught a system of morals, superior to any inculcated in the Jewish schools; that he was crucified at Jerusalem; and that Pontius Pilate was the Roman governor by whose sentence he was condemned and executed, are facts which no one can reasonably call in question. The most inveterate deists admit them without difficulty. And indeed, to dispute these facts would be giving the lie to all history. As well might we deny the existence of Cicero, as that of a person by the name of Jesus Christ. And with equal propriety might we call in question the orations of the former, as the discourses of the latter. We are morally certain, that the one entertained the Romans with his eloquence; and that the other enlightened the Jews with his wisdom. But it is unnecessary to labour these points, because they are generally conceded. They, who affect to despise the Evangelists and Apostles, profess to reverence Tacitus, Suetonius, and Pliny. And these eminent Romans bear testimony to several particulars, which relate to the person of Jesus Christ, his influence as the founder of a sect, and his crucifixion. From a deference to human authority, all therefore acknowledge, that the Christian religion derived its name from Jesus Christ. And many are so just to his merits, as to admit, that he taught better than Confucius; and practised better than Socrates or Plato.

But, I confess, my creed embraces many more articles. I believe that Jesus Christ was not merely a teacher of virtue, but that he had a special commission to teach. I believe that his doctrines are not the work of human reason, but divine communications to mankind. I believe that he was authorized by God to proclaim forgiveness to the penitent; and to reveal a state of immortal glory and blessedness to those who fear God, and work righteousness. I believe, in short, the whole evangelic history, and of consequence, the divine original of Christianity, and the sacred authority of the gospel. Others may reject these things as the fictions of human art or policy. But I assent to them, from a full conviction of their truth. The grounds of this conviction, I shall assign in the course of this work. And I shall undertake to show, why the objections of infidelity, though they have often shocked my feelings, have never yet shaken my faith.

To come then, to the question: "Why are you a Christian?" I answer, because the Christian religion carries with it internal marks of its truth; because not only without the aid, but in opposition to the civil authority, in opposition to the wit, the argument, and violence of its enemies, it made its way; and gained an establishment in the world: because it exhibits the accomplishment of some prophecies; and presents others, which have been since fulfilled: and because its author displayed an example, and performed works, which bespeak, not merely a superior, but a divine character. Upon these several facts, I ground my belief as a Christian. And, till the evidence on which they rest, can be invalidated by counter evidence, I must retain my principles and my profession.

(*To be continued.*)

An extract from a farewell address of the Rev. JOHN ROBINSON, *to a part of his Church at Leyden, preparing to embark for America; with a brief notice of his character.*

The name of ROBINSON will be cherished with interest and respect, as one of the first instruments in the settlement of New England. As early as the year 1602, a number of serious and devout christians, part of whom were those same christian heroes, who came to Plymouth in 1620, finding that they could not enjoy liberty of conscience or purity of worship in their native country, voluntarily exiled themselves to Holland. After suffering many difficulties, they established a church in Leyden. Of this church, Mr. Robinson was pastor. He had for several years faithfully served the same people in England, and was honored there, "as a man of a learned, polished, and modest spirit; pious, and studious of the truth; largely accomplished with gifts and qualifications to be a shepherd over this flock of Christ."

When Mr. Robinson first came to Leyden, he was one of the most rigid separatists from the Church of England. This was partly owing to the severity, with which he and his followers had been treated. But by experience and habitual conversations with good men, he became moderate and charitable, without abating his zeal for strict and real religion. "It is a sign of a good heart, says his biographer, when a man becomes mild and candid, as he grows in years; and sometimes the choicest fruit is sour, before age has ripened it."* This was eminently true of Mr. Robinson. He learned to esteem all good men, of every religious persuasion; and charged his flock to maintain the same benevolent conduct. He was also possessed in an eminent degree of the talent of peace-making, was happy in composing differences among neighbors and in families. His genius, his modesty, integrity, and candor, were acknowledged by his adversaries. His manners were courteous and obliging. His preaching was instructive and affecting; and it is said, "that such was the reciprocal love and respect between him and his flock, that it may be said of them, as it was of the Emperor Marcus Aurelius, and the people of Rome, that it was hard to judge, whether he delighted more in having such a people, or they in having such a pastor."

This English Church had not been established ten years in Holland, before it was found necessary to remove. Their situation was attended with many inconveniences; and after mature deliberation, it was determined that a part should go to America, to prepare the way for the whole. In the mean time, the majority were to remain at Leyden with their pastor. In July, 1620, they all united in a solemn day of prayer, when Mr. Robinson preached a farewell discourse to those of his flock, who were about to leave him; and concluded with an exhortation, which breathes such a spirit of christian charity, and gives such a view of the character of this excellent divine, that I am sure it will be read with pleasure by every one who feels an interest in the history of New England, or in the wider and far more interesting cause of our common christianity.

"Brethren," says this good man, "we are now quickly to part from one another; and whether I may ever live to see your faces on earth any more, the God of heaven only knows. But whether the Lord have appointed that or no, I charge you, before God and his blessed angels, follow me no farther than you have seen me follow the Lord Jesus Christ."

If God reveal any thing to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth, yet to break out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go, at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things."

"This is a misery, much to be lamented. For though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as ready to embrace further light, as that which they first received. I beseech you, remember it is an article of your church covenant, "that you be ready to receive whatever truth shall be made known to you, from the written word of God." But I must exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth before you receive it; for it is not possible, that the christian world should come so lately out of thick antichristian darkness, and that perfection of knowledge should break forth at once."

"And I wish you by all means, to study union in all things, wherein you can have it without sin, rather than in the least measure to effect division or separation. Neither would I have you loath to take another pastor besides myself; inasmuch as a flock, that hath two shepherds, is not thereby endangered, but secured."

Having said this, he most affectionately commended his departing flock to the grace of God; and the next morning they went on board; where Mr. Robinson, on his knees, in a most ardent prayer, again committed them to their divine Protector; and then with many tears they parted.

Poverty and other obstacles prevented Mr. Robinson from ever gratifying his ardent wish, to visit his American brethren. He remained with his church at Leyden, till death removed him to a better country, in the fiftieth year of his age, and in the height of his reputation and usefulness. The University and ministers of the city not only accompanied him to his grave with their accustomed solemnity, but some of the chief among them, with unfeigned grief, declared "that all the churches of our Lord Jesus Christ had sustained a great loss by the death of this worthy man." And Mr. Prince who visited Leyden almost a century afterwards says "that the most ancient people, then living, told him from their parents, that the whole city and University regarded him as a great and good man, whose death they sincerely lamented."

"Now see the man immortal, him I mean,
Who lives as such—whose heart, full bent on heaven,
Leans all that way—his bias to the stars.
The world's dark shades, in contrast set, shall raise
His lustre more; though bright without a foil;
Observe his awful portrait and admire,
Nor stop at wonder—IMITATE AND LOVE."

Ch. Dis. Old Ser. Vol. I. *No.* 3.

* Cotton Mather.

RELIGIOUS INTELLIGENCE.

From the Missionary Herald.

PALESTINE MISSION.

EXTRACT FROM THE JOURNAL OF MESSRS. FISK AND PARSONS.

(*Continued from p. 6.*)

Smyrna, May 10, 1820.—At 5 o'clock set sail for Scio. On leaving this place we would remark that we have attended worship every Sabbath in the British Chapel. We have enjoyed the privilege of hearing the truth as it is in Jesus, in that city where once was one of "the seven churches of Asia." At present there are but a few Protestant families. The great mass of the inhabitants are Mohamedans.

Arrival at Scio.

Friday, 12. Reached Scio after a passage of forty-eight hours. We sailed in a Greek vessel with a crew of about twenty men and boys.—Our fellow passengers were a Jew and seven Greeks. Among them were three brothers by the name of Rodocannachi, and Mr. J. Negreponts. Mr. N. speaks English. Soon after landing we went with Mr. N. and one of the other gentlemen to call on the Greek bishop.—We were introduced as Americans, and he immediately inquired whether we were Washington's countrymen. After a few moments' conversation, we walked to Mr. R.'s country seat, four or five miles from the town.

15. In company with Mr. R. his two brothers, Mr. N. and one other gentleman, we visited Professor Bambas, the principal instructer in the College, to whom we had letters from Mr. Jewett and Mr. Williamson. We found him in a lecture room, reading Sophocles with a class of pupils. He soon commenced a lecture on chemistry, accompanied by experiments. After the lecture, we delivered our letters and visited the College library. At 3 o'clock we called on the Professor in his study. He offered to devote his own time to our instruction, and invited us to come daily to his study for this purpose; and also to attend his lectures in the forenoon, as often as we have time.

17. Took rooms in the city, having been till now hospitably entertained by Mr. R. at his own house.

June 1. This is a Catholic holiday. We went to the Church to witness the ceremonies.

11. The Turkish Ramazan begins to-day.—For a month the followers of Mohamet are not allowed to eat, drink, or smoke, during the day. At sun-set a cannon is fired to give notice that the time of fasting is closed, and it is now lawful to eat and drink. In the evening the minarets of the mosques are all illuminated.

Commencement of printing Tracts.

13. Made an agreement for having a tract printed at the College press. We selected one, which was extracted from the works of Chrysostom.

26. Left the city, after having been in it about six weeks, and removed five or six miles into the country. Our teacher goes to spend a few months in the country, and we go to enjoy his instructions, hoping too that we shall find the heat more tolerable. We take rooms in the house of Mr. Z. a Greek, and find our situation very comfortable.

30. Received letters from the Rev. Mr. Jowett and Dr. Naudi of Malta, and the Rev. Mr. Williamson, of Smyrna. Mr. Jowett writes that he has just returned from Egypt, where he had succeeded in obtaining for the Bible Society a version of the Scriptures in the vernacular language of Abyssinia—an important event for Africa. Dr. N. writes that he has received from the London Society for converting the Jews, a quantity of Hebrew Testaments and tracts, a part of which the Society requested him to forward to us.

July 7. Went with Mr. Z. to a monastery at a little distance. There are in it twenty-five men! ten priests, and fifteen laborers. Some of the priests have the care of churches or schools in the vicinity. The President received us very pleasantly. We ascertained that they have not the Scriptures in modern Greek, and gave him a Testament, for which he seemed very thankful.

Lord's day, 9. Mr. Z. his son, and another lad of fifteen, came to our room, and we read in Greek the Sermon on the Mount.

15. A priest, who had been at the monastery, and seen the Testament we left there, sent to us for one. We sent one, and a tract on reading the Holy Scriptures.

Lord's day, 16. The priest, to whom we sent a Testament yesterday, called on us and we read the Sermon on the Mount, and Acts, 20. He wished for another Testament, and said he would pay for one of them. He has a school of twenty small children. We gave him a dozen tracts for them, which he received very gladly.

Lord's day, 23. This day five boys have been at our room to read the Holy Scriptures; and we have had opportunity to read to two men who were not able to read.

24. Professor Bambas informed us that a priest had visited him to-day, and wished to be admitted into the school. Some, he said, had discouraged him, and told him that learning was against religion. "Don't believe such men," said the Professor, "but remember that Chrysostom, Basil, Gregory, and all who have been teachers in the Church were men of learning."

28. Rode to the city, and obtained three hundred copies of the tract from Chrysostom. The printer applied to purchase a Testament. A priest, who is a teacher in the academy, came in, saw it, and wished to purchase one like it. Promised to send him one.

Toward evening walked to the monastery of St. A. and left a dozen tracts.

August 1. The priest of St. Mary's Church, to whom we had sold one Testament, and given another, called on us. We read a chapter and conversed a little while, and then gave him twenty tracts, for the use of a school which he teaches. Towards evening we walked with Mr. Z. to the monastery of St. Menas. It is situated on a mountain about two miles from us. There are now living in it sixteen men, of whom six are priests; ten are able to read. One of them is a man of some reputation for learning. He showed us his library, consisting of Algebraic MSS. of his own. The President informed us that they did not possess the Scriptures in Romaic. We gave him a Testament and a dozen tracts. As we came away one of the monks followed us to the door, stopped Mr. Z. and begged that he would intercede with us to give him a Testament.

(*To be continued.*)

FOREIGN MISSION SCHOOL.

In the first number of this work, when speaking of a mission to the Sandwich Islands, we alluded to an institution in Cornwall, (Con.) called the "Foreign Mission School." As many of our readers may be unacquainted with the character and objects of this School, we shall introduce some extracts respecting it, from the minutes of the American Board of Commissioners for Foreign Missions, at their seventh Annual Meeting in Hartford, (Con.) September, 1816.

"The Committee, to whom was referred the petition respecting the establishment of a school for the education of heathen youth, presented a report which, after amendment, was accepted, and is as follows:—

"That the establishment of such a school, as described by these respectable petitioners, is expedient.

"That this school be located in such place as the agents hereafter-named shall designate.

"That the Hon. John Treadwell, the Rev. Dr. Dwight, James Morris, Esq. the Rev. Dr. Chapin, and Rev. Messrs. Lyman Beecher, Charles Prentice, and Joseph Harvey, be agents of this Board;—that any three of them shall be a quorum for the transaction of business, when all shall have been notified; and that the Hon. John Treadwell, be authorized and requested to call the first meeting of the agents, at such time and place as he shall deem expedient.

"That the said agents be empowered and requested to form such a plan for establishing and conducting a school for the education of heathen youth, in our country, for the purposes expressed in the petition, as to them shall appear most conducive to the attainment of the object of such school, subject, however, to the revision of the Board.

"That all monies contributed, or hereafter to be contributed for the support of said school, shall be remitted to the Treasurer of the Board, or deposited according to his direction. And that the said agents make an annual report of their doings to this Board, and receive from them, from time to time, such instructions as they shall deem it expedient to give."

In the autumn of 1816, a meeting of the Agency was holden at New-Haven, (Con.) At this meeting it was voted that the contemplated school should be located at Cornwall, (Con.) A Constitution for the school was also at this time adopted.

Extracts from the Constitution.

"Article 1st. This school shall be styled the FOREIGN MISSION SCHOOL.

"Art. 2. The object of this school shall be the education of heathen youth in such a manner as that, with future professional studies, they may be qualified to become missionaries, school-masters, interpreters, physicians, or surgeons, among heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization.

"Art. 3. Other youth of acknowledged piety may be admitted to this school at their own expense, and at the discretion of the agents, so far as shall be consistent with the afore-mentioned object.

"Art. 4. The school shall be under the immediate direction of a Principal, in whom shall be invested the executive authority, and who shall superintend the studies of the pupils. He shall hold his office during the pleasure of the agents, and shall have a fixed yearly salary.

"Art. 5. The Principal shall be furnished with such Assistants, as the Agents from time to time shall judge necessary.

"Art. 6. One of the Assistants shall superintend the agricultural interests of the school, and board the students.

"Art. 8. The students shall be instructed in spelling, reading and writing the English language, in English grammar, arithmetic, geography, and such other branches of knowledge as shall be deemed useful, at the discretion of the Principal, subject to the control of the Agents.

"Art. 9. Exercises shall be instituted by the Principal, for the purpose of preserving to the students the knowledge of their respective languages.

"Art. 10. Morning and evening prayers shall be attended daily in the school, accompanied with the reading of the Scriptures, and the singing of psalms or hymns.

"Art. 11. At the stated season of morning and evening prayers, on the Sabbath, the Principal shall take occasion to instruct the students in the leading truths of the Christian religion, and at such other times as the Agents shall judge expedient; and he shall see that the students regularly attend public worship on the Sabbath.

"Art. 13. The Agents shall visit and examine the school annually, on the Tuesday before the first Wednesday of May, and by their committee as much oftener as they shall judge expedient.

"Art. 14. Such rules and regulations for the government and discipline of the schools shall be adopted, as the Agents from time to time, shall deem necessary.

Extracts from the Minutes of the Agency.

"From the extent of our commerce, the natives of almost every heathen country, influenced by curiosity, and various other motives, leave their country, and directed by the providence of God, are conveyed to this land of gospel light.

"The great object in educating these youth, is, that they may be employed as instruments of salvation to their benighted countrymen. Should they become qualified to preach the gospel, they will possess many advantages over missionaries from this, or any other part of the Christian world.

"1. They are acquainted with the manners and customs, the vices and prejudices of their countrymen. From ignorance of these, other missionaries have often failed in their attempts to christianize the heathen.

"2. They will be free from suspicion. Most heathen nations, from their intercourse with those who bear the Christian name, but whose conduct is totally inconsistent with the precepts of the gospel, have contracted strong prejudices against their more enlightened brethren. To gain their confidence has been as difficult as it is important. By employing natives, this great obstacle in the way of spreading the gospel, would be removed.

"3. Being united to them by the ties of blood and affection, they must feel peculiarly interested in their countrymen; and having themselves experienced the evils of paganism, as well as the blessings of Christianity, they will be able to recommend the latter with peculiar force. To see their kindred forsaking the religion of their fathers, the religion with which are interwoven, as they imagine, their dearest interests, and embracing that of foreigners, cannot fail powerfully to affect their minds, and excite them to inquire and examine for themselves.

"4. Their constitution is suited to the climates of the various countries, in which they shall be employed. Owing to a change of climate, the health of many missionaries has been impaired, and their usefulness either greatly diminished or entirely prevented.

"5. They are acquainted with the language of their countrymen. A foreign missionary, when he arrives at the place of his destination, in consequence of being unacquainted with the language of the heathen around him, is unable to enter immediately on the appropriate work of the mission. He must first acquire a knowledge of the language of those to whom he is sent; to do this is often exceedingly difficult, and much time is spent, and much money is expended without any immediate advantage to the mission. A native missionary, it is obvious, would not be subject to these difficulties.

"6. Students can easily be obtained for this school from almost any part of the heathen world, and to almost any extent.

"7. Those native instructers and interpreters which must be had in considerable numbers, before any mission among heathen nations can make much progress, can be educated and fitted for their work at a much less expense in this country, on the plan proposed, than to send out missionaries and their families to heathen lands for the same purpose.

"8. This institution will be of very great advantage to those missionaries who are going among the heathen. By spending a season at the school, they might learn something of the manners and language, perhaps, of the very nation to which they are going, and often will find some, from among the pupils, who will be their companions and interpreters on the mission."

Massachusetts Bible Society.

The Annual Meeting of this Institution was held at Chauncey Place, on Thursday, June 7. The discourse was delivered by the Rev. Joseph Tuckerman, of Chelsea. The Executive Committee made report that "there had been distributed during the past year

71	Large Bibles,
1091	Small do.
1729	Testaments.
2,891.	

And that there are now on hand at the depository, 79 octavo Bibles, 104 minion do. and 2 Testaments. That their efforts to diffuse the Scriptures have been as gratefully acknowledged as in times past, and new evidence has accumulated that the labors of the Society have not been in vain. The officers of the last year were re-elected, except that the Rev. Dr. Channing having requested to be excused from further labors in the executive committee, the Rev. Benjamin B. Wisner was appointed in his stead.

The following Report of the executive committee was accepted, and the votes adopted according to the recommendation.

Report of the Executive Committee.

JUNE 7, 1821.

The Executive Committee of the Massachusetts Bible Society, to whom it was referred to consider "whether any further regulations are expedient in regard to the distribution of Bibles and Testaments, and if any, what?"—beg leave to report—

That it appears to them that both the trouble and the responsibility of distribution have too much rested upon the single gentleman who keeps the depository, and that it would be an act of justice to him, and probably better subserve the interests of the Institution, if the heavy burden of hearing and judging of applications for Bibles were taken from him and shared by the other officers of the Society. In this view, which they think accords with the opinion of the Trustees, they recommend the passing of the following regulation:—

"No Bible or Testament shall, in future, be given to any applicant, except upon a written order from one of the Trustees."

Your Committee have also, according to order, "taken into consideration the expediency of altering the time of the annual meeting." They are of opinion that the holding of this meeting, as it is now held, is not doing justice to the claims and objects of the institution. As it takes place immediately after Election week, when our fellow christians are wearied with occasional services; and at 11 o'clock in the morning, when they are engaged in the busy occupations of life; the consequence has been that it is very thinly attended, excites no interest, and produces but a trifling contribution to the funds. With the wish to remedy these evils, your Committee recommend the following vote:

"The Annual Meeting shall, in future, be held on the evening of the first Thursday in May."

The place and hour of the Meeting are to be appointed by the Trustees.

The donations to the Society, during the past year, have been—

Donation from his Honor William Phillips,	500 00
" " A Lady, by William Hales,	3 00
" " A Gentleman in Portland,	1 00
Donation from Young Ladies' Reading Society in Sherburne, by S. Townshend,	20 00
" " S. T. Armstrong. - - -	2 00
" " Barnstable County Bible Society,	45 00
" Collected by H. Wenzell, Esq.	3 00
Bequest of Mrs. Lydia Sparhawk, by Rev. Dr. Baldwin, her Executor, - - -	1000 00
Donation by Rev. Francis Parkman, from a Friend deceased, - - -	20 00
" From Romanius Emerson,	5 00
" J. Lovell, Esq. of Medway, by Rev. J. Pierce, - - - -	5 00
Bequest of Samuel Mann, of Wrentham, by Abijah Pond, - - - - - -	230 00
Donation from N. Wales, - - -	1 00
" " Malden Branch Bible Society, by Rev. Aaron Green, -	23 00
" " Dover Female Bible Society, by Rev. Ralph Sanger, -	22 00
" " Female Cent Society, in the W. Parish in Dedham, by Rev. John White, - - -	12 24
Collection, by Rev. Mr. Jenks, from Seamen,	1 12
	1393 36

From "The Unitarian Miscellany," of January, 1821.

Young Men's Bible Society of Baltimore.

MR. EDITOR,

Several weeks ago a number of young gentlemen assembled in this city, for the purpose of forming a Society auxiliary to the American Bible Society. One of their first acts was almost a unanimous vote to EXCLUDE UNITARIANS from their numbers. From a notice of their proceedings, however, the public were led distinctly to understand that all the congregations in the city had been invited to unite with them; and this, notwithstanding their formal resolution, that every member of the First Independent Church should be excluded. An article afterwards appeared in the public papers, written professedly by a Unitarian, complaining of this very ungenerous and unwarrantable conduct. Of this article but one opinion was expressed by all candid persons of every party. It was written in a spirit of mildness, conciliation, and christian benevolence, which every one commended; and the ground of complaint was universally allowed to be just.

It was hoped that they, who had been drawn into these unrighteous measures, perhaps by ignorance or misapprehension, would think it incumbent on them to make some explanation, and attempt, at least, to remove a stain which must appear so dark and deep in the eyes of all the candid and liberal part of the community. As no such attempt has been made, I take it for granted no explanation can be given. It would seem as if certain persons were resolved to carry us back, with all possible speed, to the dark ages; or, at all events, to mingle the spirit of the tenth century so profusely with the holy and enlightening spirit of the gospel as to destroy its purity and power. The fashion of the times, it is true, will not allow of chains and dungeons; but he who would deprive another of his religious freedom, would not hesitate, if he had the power, to load his body with irons; and he who would shut out the light of truth from the mind, is fully prepared, when the laws will permit, to exclude the light of heaven from the eyes, by barring against them the doors of a dungeon.—We need not be surprised, after this, to find advocates among us for the resolution lately proposed in the Synod of Pittsburgh, "to exclude Free Masons from the rights and benefits of the Church, except in cases where they might confess their errors, and abjure their masonic principles." Whether masonry, or Unitarianism, is the most to be deprecated, I shall leave to be settled by the inquisitors.

In the mean time, I would recommend that the patrons, advisers, and actors in the proceedings above mentioned, should not lose the opportunity of deriving some benefit from their own Society. I would respectfully suggest that they should read, with some care and deliberation, our Saviour's Sermon on the Mount, the twelfth chapter of Romans, and the thirteenth chapter of the First of Corinthians. I cannot but think they would profit by such a perusal.

Your's, M.

Theological Education in Harvard University.

In our last we gave notice that the Annual Discourse, before the "Society for promoting Theological Education in Harvard University," would be delivered at the Church in Federal Street, on the evening of the 26th. Agreeably to appointment the discourse was delivered on the last Lord's day evening, by the Rev. Dr. Richmond, of Dorchester. The number and high respectability of the audience, on this occasion, gave evidence that the public mind is in some degree awakened to the importance of this branch of education in our University.

In A. D. 1815, the attention of the public was called to this subject, by the formation of the Society of whose Anniversary Discourse we have now spoken. The following extract is from the statement made by the Corporation at the time of proposing the formation of this Society.

"The Corporation of Harvard College have thought it their duty to adopt measures for increasing the means of Theological Education at the University. In order to enable Students in Divinity to reap the benefit of the eminent advantages which the College possesses for this purpose, there is need of funds for assisting meritorious students in Divinity of limited means, to reside at the University for a requisite time:—Of one or more professors, whose attention may be exclusively given to this class of Students, and of a separate building.

"The Corporation are disposed and determined to apply the resources of the College to this object, as far as other indispensable claims admit. But these resources being entirely inadequate to the accomplishment of their views, they feel it incumbent upon them to call upon the friends of the University, and of the Christian ministry, to co-operate with them in this interesting design."

"As the best method of obtaining the assistance of the liberal and pious, it is proposed to form a society *for the education of candidates for the ministry in Cambridge University.* All persons who shall subscribe five dollars a year shall be members, and continue such so long as they shall pay the said annual sum:—Clergymen paying two dollars a year to be considered as members.

"All persons subscribing one hundred dollars to be considered members of the said Society for life. Subscriptions for smaller sums, either as annual payments or as donations, will be thankfully received.

"Whilst annual and life subscriptions are desired, it is hoped that affluent friends of the College, and of the Churches, will, by donations and bequests, do justice to the noble object of Christian munificence here presented."

This appeal to the christian benevolence of the community was not in vain. Highly respectable contributions were immediately made to the funds of the institution, for the purpose of furthering the proposed objects of the Corporation. In consequence of this an important addition has already been made to the means of theological education at the University. A Professor of Sacred Literature has been appointed, and many promising youth of limited means are enabled to avail themselves of the eminent advantages that result from pursuing their theological studies at the University.

The funds of the theological department are, however, yet very limited compared with some similar institutions. A separate building, for the accommodation of theological students, is much needed. It is earnestly hoped that this inconvenience may not be one to which they will be long subjected.

We are happy to perceive that some friend to the University is again bringing the subject before the public in a series of communications in the Columbian Centinel, the first number of which we subjoin.

"The present condition and prospects of mankind afford the philanthropist more encouraging sentiments than have ever been enjoyed in any preceding age. In the enlightened period of the Heathen world, it is true, the human mind was advanced to a very high degree of perfection, and whatever then received its attention and devotion in literature, science, and all the liberal arts and studies, was rendered equally perfect; but still there was something wanting of the first importance to complete the circle of their theoretical and practical knowledge;—the knowledge of true religion, the ripening sun of Christianity. And though this religion was proclaimed to the world, when in this high state of advancement, yet it had been so affected by false religion and false glory, with their attendant evils, as to have become incapable of receiving, except by the most slow and gradual means, a new dispensation from the Supreme Being; so that, in order that true religion might be received in its genuine purity and simplicity, it was necessary that human nature should, as it were, slumber so long as to forget the false idols, which it formerly worshipped, and the various appendages of heathenism, which were as objects of worship, so that when it arose from the ages of darkness, it should appear as if it had indeed been born again and in a form more glorious than ever.

"The principles on which the various kinds of education are now conducted, are probably superior to what they have ever been before. There are evils with respect to all of them in the different nations of Christendom of various magnitude; but these will probably diminish with the progressive improvement of the human race.

"It is rather surprising to the philosopher, when considering the general diffusion of knowledge, and the progress and enjoyment of civil liberty among a considerable portion of the civilized world, that so many errors of the Roman Catholic Religion should prevail among Protestants, and especially among those whose privileges and stations are superior. Without describing the character of Theological Institutions in foreign nations, we perceive that in those established in our own country, there is a direction intended to be given to the mind in the early stages of a Theological Education, and authoritative measures taken to confine it to certain articles of traditionary prescription, which are inconsistent with that liberty which is the glorious inheritance of Christians. It is surprising, considering what heroic exertions have been made by our Fathers for the possession and establishment of civil liberty, that their sons should submit in the concerns of religion to such Popish impositions and casuistical chains; and that there should be but one exception to these evils in all our institutions of this character from Georgia to Maine. They may have, they probably have diminished in some of them within a few years past; but the mind is not left so free in its pursuit of sacred truth, as Christianity allows and requires. The evils consequent upon the adoption of what are commonly considered heretical tenets, are so great as to prevent the mind from arriving at those important truths, which, from a right use of true christian liberty, it would be likely to attain. But from the general diffusion of useful knowledge, the liberality of sentiment continually progressing, the enjoyment of civil and religious liberty as far as the laws of the nation extend, the influence of a Theological Institution in our distinguished University established on the true principles of Christian liberty, and that of a numerous body of enlightened clergy in the same region of similar religious views, and upheld by a powerful people, and from the word of divine inspiration, we trust, that a brighter day is now dawning, and that the genuine principles of Christianity will soon prevail in all the more important Theological Institutions in our country, and be gradually extended to all classes of the community." X.

BONAPARTE'S RELIGION.

A letter, dated St. Helena, April 28, has been published in the London Times, from which the following is an extract.

"With regard to a priest, he desired a man of knowledge and experience, a learned divine, capable of discussing religious subjects, able to answer his questions, to resolve his doubts and to instruct him in the sacred Scriptures—a man of between 40 and 50 years of age, and a well-grounded scholar. "Although," said he, "I feel my strength decaying, I am not yet so prostrate as to take refuge in spiritual remedies. But when this happens, I must have another spiritual guide besides the two who at present attend me, one of whom has not yet shaken off the dust of the schools. Voltaire himself, in the view of death, threw himself into the arms of religion; and who knows but that I may acquire a taste for the subject, and become pious?"

PROGRESS OF THE METHODISTS.

Extract from the "Minutes of the Annual Conferences of the Methodist Episcopal Church," for the year 1821, just published.

Bishops and Superintendants—*Wm. M'Kendree, Enoch George, Robert R. Roberts.*

Travelling Preachers, - - - - - -	977
Preachers admitted on trial this year, - -	139
remaining on trial, - - - -	105
admitted into full connexion - -	86
located this year, - - - - -	50
Deacons - - - - - -	163
Elders elected and ordained this year, -	59
Supernumerary Preachers - -	22
Superannuated Preachers - - - - -	58
Ministers expelled from connexion this year, -	5
withdrawn - - -	3
died. - - - - - - -	6

NUMBERS IN SOCIETY.

	Whites.	Colored.	Total.
Ohio Conference,	33,957	221	34,178
Missouri do.	7,262	196	7,458
Tennessee do.	31,105	3,454	34,559
Mississippi do.	3,443	704	4,147
S. Carolina do.	22,105	12,485	34,590
Virginia do.	18,481	6,489	24,970
Baltimore do.	28,272	9,412	37,684
Philadelphia do.	26,571	8,234	34,805
New-York do.	23,134	504	23,638
N. England do.	19,402	248	19,650
Genessee do.	25,355	112	25,467
Total,	239,087	42,059	281,146
Total last year,			*259,890
Increase this year,			21,256

* *In this calculation, the error in the Minutes of last year is corrected.*

CHRISTIAN REGISTER.

FRIDAY EVENING, AUGUST 31, 1821.

COMMENCEMENT.

The Annual Commencement at the Harvard University, in Cambridge, took place on Wednesday. The Governor, Lieut. Governor, and other gentlemen of distinction, were escorted from the State-House to Cambridge by the company of cavalry under the command of Capt. *Luke Richardson.* The government of the University moved in procession from the Library, Harvard Hall, at a quarter before 10 o'clock. The literary exercises of the day commenced at 10 o'clock.

PERFORMANCES OF CANDIDATES FOR THE DEGREE OF BACHELOR OF ARTS.

1. A Salutatory Oration in Latin—by Nathaniel Wood.
2. A Conference, "*On the Character of John Knox, William Penn, and John Wesley,*"—by Ralph Waldo Emerson, Amos Gordon Goodwin, and William Pope.
3. Latin Dialogue, "*On the Roman Triumphs*"—by John Lowell Gardner, and Benjamin Tucker.
4. Forensic Disputation, "*Whether there be an ultimate Standard of Taste*"—by Ralph Farnsworth, and John Boynton Hill.
5. A Dissertation, "*On Popular Superstitions*"—by Mellish Irving Motte.
6. A Philosophical Disputation, "*On the relative physical advantages of the Eastern and Western Continents*"—by Henry Lane, and Frederick Percival Leverett.
7. A Conference "*On Natural Scenery, the Powerful Passions, and Moral and Religious Topics, as subjects of Poetry*"—by George Washington Adams, William Parker Coffin, and Frederick Gore King.
8. A Literary Discussion, "*On the Elegant Literature of England and France*"—by Warren Burton, and Josiah Quincy.
9. A Colloquial Discussion, "*On an Attachment to Established Usages, and a Fondness for Innovation*"—by Samuel Hatch, and George Alexander Otis.
10. A Dissertation, "*On the Effects of Tragedy on the Intellectual and Moral Character*"—by William Withington.
11. A Conference, "*On the State of Physical Science, Oratory, Fine Writing and Metaphysics in England, during the reign of Queen Anne*"—by Enoch Frye, David Wood Gorham, Edward Kent, and William Foster Otis.
12. An Oration in English, "*On Sacred Eloquence*"—by Charles Wentworth Upham.
13. A Forensic Disputation, "*Whether the Equal Distribution of Property among the Children of Intestates be beneficial to Society*"—by John Milton Cheney, and Joseph Bancroft Hill.
14. An Oration in English, "*The importance of a National Literature to National Virtue*"—by Robert Woodward Barnwell.

EXERCISES OF CANDIDATES FOR THE DEGREE OF MASTER OF ARTS.

1. An Oration in English, "*On Genius*"—by Mr. Sampson Reed.
2. A Valedictory Oration in Latin—by Mr. John Flavel Jenkins.

The following young gentlemen were then admitted to the degree of *Bachelor of Arts.*

George Washington Adams, Samuel Allen, John Angier, Robert Woodward Barnwell, Allard Henry Belin, Horton Bethune, William Henry Blake, Oliver Hunter Blood, Cyrus Briggs, Henry Bulfinch, Charles Bunker, Warren Burton, John Milton Cheney, William Parker Coffin, Richard Corbett, Loring Pelham Curtis, William Bradley Dorr, Ralph Waldo Emerson, Ralph Farnsworth, Enoch Frye, John Lowell Gardner, Amos Gordon Goodwin, David Wood Gorham, Robert Marion Gourdin, John Gaillard Keith Gourdin, Samuel Hatch, Joseph Bancroft Hill, John Boynton Hill, William Hilliard, George Johonnot Hubbard, George Brooks James, Charles Jarvis, Theodore Russell Jenks, Thomas Jones Johnstone, Theodore Keating, Edward Kent, Frederick Gore King, Henry Lane, Frederick Percival Leverett, Edward Greely Loring, Francis Cabot Lowell, Samuel Hall Lyon, Joseph Manigault, George Barrell Moody, Mellish Irving Motte, Henry Manly Neyle, William Foster Otis, George Alexander Otis, John Pope, William Pope, George William Pratt, Josiah Quincy, Benjamin Tyler Reed, John Furness Tilton, Benjamin Tucker, Andrew Turnbull, Charles Wentworth Upham, William Withington, and Nathaniel Wood.

The following gentlemen received the degree of A. M. in course, viz. :—

Samuel T. Adams, John R. Adams, William F. Apthorpe, John H. Ashmun, Samuel Barrett, Joseph Bennett, William P. Cabot, Jesse Chickering, George Chipman, George Choate, Nathaniel Curtis, Charles W. Cutter, Ezekiel H. Derby, Edwards Dickinson, E. Ritchie Dorr, Peter S. Eaton, Francis Ellis, Charles O. Emerson, William Emerson, John Everett, Frederick A. Farley, James D. Farnsworth, John Fessenden, Robert T. P. Fiske, Warren Goddard, Nathaniel Green, Joshua Green, Joshua H. Hayward, Abel F. Hildreth, Daniel Ingalls, John F. Jenkins, Joseph A. E. Long, Samuel F. Lyman, Ebenezer Newhall, George R. Noyse, Timothy Osgood, George W. Otis, William Parsons, Sylvanus Plympton, Sampson Reed, Charles Robinson, Bradford Russell, James W. Sivret, Simon Whitney, John K. Wilkins, Robert B. G. Williams, Lot Wiswall, Thomas Worcester.

Master of Arts *out of course.*—Seth F. Swift, of the class of 1807 ; John H. Farnum, 1811 ; Henry J. Ripley, 1816.

The following gentlemen received the degree of *Doctor in Medicine*, viz. :—

Joseph H. Estabrook, A. B. ; Robert T. P. Fiske, A. M. ; Joshua Green, A. M. ; Joshua H. Hayward, A. M. ; Walter P. B. Judson, A. B. ; George W. Kittredge ; Edward Augustus Lummus, A. M. ; George W. Otis, A. M. ; Frederick B. Page, A. B.

Four gentlemen, graduates at other Colleges, viz. John Pierpont, A.M. *Yale ;* Samuel H. Parsons, A.B. *Yale ;* Abraham Hinds, A.M. *Williams' ;* Elisha Hinds, A.M. *Williams' ;* were admitted *ad eundem.*

The honorary degree of A.M. was conferred on Mr. John Haslam, of Charleston, S. C. and the degree of *Doctor in Medicine* on Theodore Woodward, of Vermont.

The honorary degree of *Doctor of Laws* was conferred on the Hon. Ambrose Spencer, Chief Justice of the State of New-York ; on the Hon. Charles Jackson, Judge of the Supreme Judicial Court of this Commonwealth ; and on the Hon. Joseph Story, Judge of the Supreme Court of the United States.

The honorary degree of *Doctor in Divinity* was conferred on the Rev. Abiel Abbot, of Beverly, and the Rev. William Allen, President of Bowdoin College, Maine.

BOYLSTON PRIZES FOR ELOCUTION.

The public exercises at Cambridge, on Thursday, commenced at half past nine o'clock. The prizes proposed to those who should excel in speaking were five ; two first prizes of 15 dollars, and three second prizes of 10 dollars each. The number of young gentlemen, who appeared as competitors for the prizes, was twenty. There was much fine speaking, and the performances of a number were so nearly equal, that the opinion of the audience was probably much divided respecting their comparative merits. The first prize of 15 dollars was awarded to *William P. Lunt*, of Dorchester, of the Junior Class, and to *John Frost*, of Kennebunk, of the Senior Class. The second prize of 10 dollars to *Elijah Williams*, of Deerfield, of the Senior Class, and to *Ebenezer D. Child*, of Boston, and *George H. Calvert*, of Maryland, both of the Junior Class.

The speaking for the prizes occupied about two hours.

At 12 o'clock the exercises before the PHI BETA KAPPA Society commenced. The Oration, by *John C. Gray*, Esq. and the Poem, by *William C. Bryant*, Esq. were both highly approved.

The examination of the yonng gentlemen who are offered for admission to the University takes place this day.

We understand that a valuable collection of Minerals, has been lately presented to the University at Cambridge, by ANDREW RITCHIE, Esq. of this town. It is said to consist of 4,500 well chosen, and finely preserved specimens. It was purchased in Dresden, of Mr. Charles A. Blode, formerly privy counsellor for the department of finances to the King of Saxony.

JOSEPH GREENE COGSWELL, Esq. is appointed professor of Mineralogy and Geology in Harvard University.

On Tuesday Messrs. Whitwell & Bond, sold at auction a Mahogany Table, which was formerly the property of Dr. FRANKLIN, and was in daily use in his family while he resided in this town. It brought twenty dollars.

The East Society in Salem, has invited the Rev. JAMES FLINT, of East Bridgewater, to become their pastor. His installation will take place on Wednesday, 19th of September.

FUEL SAVINGS INSTITUTION.

Among the many benevolent institutions in this town, it seems to us there is none, of a more judicious character, or more fitted to lessen the the amount of suffering in the lower classes of the community, than the *Fuel Savings Institution.* It enables the poor, by the appropriation of small sums from their weekly earnings, to lay by a little fund, for which their fuel will be furnished them in the winter, at about half the usual price.

Every reflecting man, will undoubtedly feel the duty of frequently reminding the poor, with whom he may be occasionally conversant, of the advantages of this excellent institution. The Treasurer is Dea. *Moses Grant*, Union-Street.

We understand that a fuel savings fund is in successful operation in the city of New-York.

LITERARY.

We have noticed with much satisfaction, the recent publication, of a collection of prayers for family use, by the Rev. Charles Brooks, of Hingham. We understand that this collection was made, at the request of the Society of which he is Pastor. Something of the kind has been much needed. Our opportunity for examining the book has been very slight ; but the impression made, by what little we have read, is much in its favor. A more full notice of the work, may perhaps be given, on some future occasion.

Messrs. Richardson & Lord have recently published the first volume of a series of Biographical Sketches of eminent Lawyers, Statesmen, and Men of Letters—principally New-England Characters.—By SAMUEL L. KNAPP, Esq.—*Cent.*

Seventy-one lads were admitted into the Public Latin Grammar School, on Friday and Saturday. A considerable addition was made to the pupils of the Classical School, on Saturday and Monday.—*Centinel.*

COMMUNICATION.

For the Christian Register.

Mr. EDITOR,—The proposals and the plan of your paper have given me the greatest pleasure, as I think a publication of this kind much needed, and calculated to do extensive service to the cause of the gospel. I wish you much success and satisfaction in your labors ; and to prove to you that my wishes are sincere, I will endeavor from time to time to cast into your columns my mites of intelligence and religious hints. I think I may make a good beginning by communicating to you my impressions of the sermon which was preached last week at

Mr. Wayland's Ordination.

The respectable character of Mr. SHARP, the preacher on this occasion, had led me to anticipate pleasure and instruction ;—for I am not one of those who cannot be edified or pleased by good sense, serious thinking and pious advice, except they come from one of my own denomination. I am delighted to find them any where ; and sure I am that I have found them in every denomination. I was not disappointed in looking for them on the present occasion. The preacher took for his text, 1 Cor. xvi. 10. *If Timotheus come, see that he may be with you without fear ; for he worketh the work of the Lord, as I also do.* Confining himself to the text, he passed over the usual topics of ordination sermons, the duties of the ministerial office, and addressed himself entirely to the church and congregation about to receive a pastor ; urging upon them, in a strain of powerful exhortation, so to conduct themselves towards their minister, that he should never have cause to fear that his labors among them were slighted, or ineffectual. The sermon in its style was simple, unaffected, and serious, and might have been heard with profit by any congregation in the world. It contained nothing, I think not a single sentence, to which any Christian of any name could object. Indeed it was one of the most purely and entirely *practical* discourses I recollect to have ever heard.

I could not help asking myself, after I came away, How can this be ? I have heard a great outcry about *moral preaching ;* I have heard many occasional sermons condemned because they were only *moral* discourses,—and did not contain the *peculiarities* of the gospel. I have found Calvinists very impatient of certain preachers, because their fundamental articles of faith are not made prominent in every discourse ; and have heard it declared that nothing was fit to be called a sermon without them,—it could be only a *moral essay.* Every one knows how common such language has been. And yet here is a preacher on an extraordinary and most solemn occasion, when, if ever, we should expect the fundamental truths of the gospel proclaimed, who contents himself to pass them without notice, and to speak only of *duties :* and to say nothing from which it might be gathered whether he were Arminian or Calvinist, Trinitarian or Anti-trinitarian, Baptist or Pedo-baptist. If delivered by one of the preachers whom I am accustomed to hear, it would have been pronounced a mere *essay*, and to be wanting in every thing essential to a *Christian Sermon.* Where then is the consistency of calling it a christian sermon when coming from *this* preacher ?

I think, Mr. Editor, two observations must strike you upon this head. First, the old remark that the multitude are more governed by *names* than by *things.* When people know *who preaches*, they know whether the gospel is preached or not ; and the very same discourse would be christian and godly from one, which would be denounced as an *essay* from another. It is well known that some of Buckminster's sermons have been preached from the pulpit by a minister who, in private conversation, would not probably allow him to be a christian. And one of Dr. Channing's printed sermons was preached and admired at a Presbyterian ordination in New-York, which, however, by a Calvinistic minister who *knew the writer*, was declared to be altogether DEFICIENT.

So much are men governed by names !

Secondly, you cannot fail to remark with me, that the preaching of sensible and pious ministers of different sentiments is, after all, very much alike, It is only when they feel bound to touch expressly upon the topics of difference, that any considerable difference will be discovered. But in the ordinary course of pulpit service, when they think of nothing but the spiritual and moral edification of their people, they preach alike, and might exchange with each other more than half their sermons, without the congregation discovering it. I am persuaded that every one who has had the opportunity of observing widely, must have made this observation ;—not as being universally true, but true of those who seek simply to do good, and who do not make it their principal object to inculcate those points by which they are particularly distinguished. I think it would be strange if it were not so ; for the remark which the Arminian in the "Velvet Cushion" made of the Calvinist, is equally true of any two sects that may be named ;—"there are *five points* in which we differ, but *five hundred* on which we agree."

I do not know, Mr. Editor, whether it be worth while to pursue these remarks, or whether you will think them likely to be of any service to your readers. Accept them as a proof of my interest in your labors and my wishes for your success. ARTINIUS.

Annual Commencements.

ALLEGHANY COLLEGE.

At the annual Commencement at Alleghany College, July 4th, the honorary degree of LL.D. was conferred on the Hon. Samuel L. Mitchell, and the Rev. Timothy Clowes ; and the degree of D.D. on the Rev. Hooper Cumming.

MIDDLEBURY COLLEGE, VT.

Commencement July 15. Twenty-three young gentlemen received the degree of A. B. and four that of A. M. The honorary degree of LL.D. was conferred on the Hon. Zephaniah Swift, of Connecticut.

DARTMOUTH COLLEGE.

The Commencement at Hanover, N. H. was on Wednesday, August 22. The degree of Bachelor of Arts was conferred on twenty-four young gentlemen. The degree of A. M. was conferred on twelve gentlemen in the usual order. The degree of M. D. was conferred on eleven gentlemen who had attended the usual lectures of the Medical Institution at Hanover. The honorary degree of M. D. was conferred on the Hon. D. L. Morril of Goffstown.

An examination of the students at the Institution in Waterville, Me. took place on the 4th inst.

The annual Commencement at Brown University will be on Wednesday, Sept. 5th.

DOMESTIC INTELLIGENCE.

We perceive by a late southern paper, that arrangements are making, to complete as far as possible, the organization of the Army in its reduced form. A general order has been issued, announcing certain promotions and appointments, —and directing to what regiments and companies the different subaltern officers shall be attached, and what stations they shall occupy. It appears that the number of places at which different parts of our army are stationed, is twenty-nine.

We understand that arrangements are making, to improve the navigation of the Hudson river, between the city of Troy, and the villages of Lansingburg and Waterford. When the contemplated improvements are completed, it is said, that the Champlain Canal will be connected with the sloop navigation of the Hudson River.

The New-York Convention, elected for the purpose of revising the constitution of the State, were to meet in the city of Albany on Tuesday the 28th inst.

By accounts from New-Orleans, as late as July 24, we learn that it is remarkably healthy. There had been no case of malignant or pestilential disease reported to the board of health this season.

Effects of Lightning.

During the tempest on Monday night, Aug. 20, the premises of Capt. Samuel Linfield, of Randolph, were considerably injured. The lightning first struck the cider mill house, and passed down one of the screws of the press. At the bottom of the press the fluid divided—part of it went into a yard and killed three cows and a bull ; thence into another inclosure and killed a large swine. The other part of the charge assuming a different direction, went into an orchard, destroyed three trees, split off a piece of rock which weighed about three tons, and tore up a large furrow in the ground. *Dedham Reg.*

The Hon. CHARLES CARROLL, of Carrollton, JOHN MARSHALL, Chief Justice, RUFUS KING, and the Marquis de la FAYETTE, have been elected honorary members of the American Academy of Languages and Belles Letters.

We hear that the Rev. Dr. DANA, late President of Dartmouth College, is about to be settled over the Parish in Londonderry, of which the late Rev. Dr. Morrison was Pastor. *Amherst Cabinet.*

We understand Capt. Alden Partridge, Principal and Superintendant of the *American Literary, Scientific and Military Academy*, at Norwich, has been elected President of Vermont University, at Burlington. There is little probability that he will accept the appointment. *Windsor Journal.*

Summary of Foreign News.

By a late arrival from the Spanish Main, we learn, that the hostilities between the Royalists and the Independents being renewed, an engagement took place at Carabozo, on the 24th of June, and that the Independents got a great victory ; in consequence of which the royal army retreated to *Porto Cabello*, and Bolivar entered Caraccas the 30th of the same month.—*Nat. Int.*

By the ship Orbit, from Liverpool, papers to July 17th have been received, and London dates to the 15th.

The subject of greatest interest in England, seemed to be the approaching ceremony of the Coronation.

The Privy Council had decided unanimously against the Queen's claim to be crowned with her husband.

It is said that the body of Napoleon is to be carried to England.

The St. Helena establishment cost the British about £400,000 per. annum.

By an arrival at New-York, from Gibraltar, accounts are received from Constantinople to June 10th. By these accounts it seems that the political affairs of European Turkey are in a very unsettled state. There was a vague report by the way of Vienna that a Russian army was marching against Constantinople.

The spirit of reform in *Naples* is still kept in awe by the Austrian army.

It is represented that in *Spain* the great body of the people are discontented and restless, and that it is to be apprehended that a great political crisis is approaching.

☞ *Notice.*

If any Subscribers for this work, whether in town or country, should fail to receive their numbers, (as will probably be the case, in some instances at first) they are requested to leave information at the Office, No. 10, Congress Street, where communications for the editor may be left. Or if any communications are made by mail, they may be directed, post paid, to the "Editor of the CHRISTIAN REGISTER."

Those Subscribers who wish to pay in advance, will do it for the present at Messrs. Cummings & Hilliard's, No. 1, Cornhill. Payment for the first volume, will be considered in advance, if made within two months from the date of No. 2. For future volumes, which may be published, the time of payment in advance will be limited to one month from their commencement.

☞ The communication from our correspondent at Taunton, we regret to say, is necessarily omitted till another week.

ORDINATION.

On Wednesday, the 15th inst. the Rev. *Edward W. Hooker*, of Andover, Massachusetts, was ordained Pastor of the Church and Society of Greensfarms, Fairfield County, (Conn.)

MARRIED,

In this town, on Monday morning, by Rev. Mr. Pierpont, Mr. Gideon F. Thayer, to Miss Nancy Pierce.

In Dedham, Mr. Amasa Hewins, of Boston, to Miss Elizabeth Alden.

In Nantucket, by Rev. A. Morse, Capt. Alexander Drew, to Miss Sarah Edwards.

In Brunswick, Me. David Dunlop, Esq. to Miss Nancy Mc Kean.

DIED,

In this town, on Thursday, last week, Mr. Peter W. Miller, aged 38.

Mr. William Waters, aged 79.

On Saturday evening, Jane Walter M'Cleary, youngest child of Mr. Thomas Holden, aged 17 mo.—Joshua Huntington, aged 21 mo. youngest child of Mrs. Susan, and the late Rev. J. Huntington.

On Sunday, Mrs. Huldah Basset, aged 80.—Mrs. Elizabeth G. Tremere, wife of Mr. James T. aged 51. —Elizabeth Snelling, daughter of Isaac and Mrs. Eliza Bell, aged 12 mo.—Moses, youngest son of Mr. Moses Andem, aged 17 months.—Harrison, son of E. J. Robbins, aged 15 months.

On Tuesday, Miss Rachel Munroe, aged 84, formerly of Lexington, Mass.—George W. son of Robert and Sarah Johnson, aged 4 months.

POETRY.

From Poulson's Amer. Daily Advertiser.

SACRED MELODY.

"*I am the Way, the Truth, and the Life.*"
ST. JOHN, xiv. 6.

THOU art the Way—and he who sighs,
Amid this starless waste of wo,
To find a pathway to the skies,
A light from heaven's eternal glow,
By thee must come, thou gate of love,
Through which the saints undoubting trod;
Till Faith discovers, like the Dove,
An Ark, a resting place in GOD.

Thou art the Truth—whose steady day
Shines on through earthly blight and bloom
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;
The light that out of darkness springs,
And guideth those that blindly go;
The word whose precious radiance flings,
Its lustre upon all below.

Thou art the Life—the blessed Well,
With living waters gushing o'er,
Which those that drink shall ever dwell
Where sin and thirst are known no more;
Thou art the mystic pillar giv'n
Our lamp by night our light by day;
Thou art the sacred bread from Heav'n;
Thou art the Life—the Truth—the Way.

From the Gospel Advocate.

A REFLECTION AT SUNSET.

I saw the radiant God of day
Descending in the glowing west;
I marked his last expiring ray,
As low he sank to seeming rest.

Although he had his chariot driven,
Beyond the hills to ocean's bed,
A glow divine illumin'd heaven
And o'er the scene a lustre shed.

So when the Christian's race is run,
Though low he slumbers in the ground,
His virtues, like the setting sun,
Shall shed a heavenly lustre round.

From "Letters on the Eastern States."

AMERICAN INDIANS.

MY DEAR FRIEND—

The little Indian story you mentioned to me, has turned my attention to the subject of the original Americans, to whom the events of the day have given a momentary accession of interest. There are few things connected with our history that have occasioned more declamation or more opposite statements. After a long and intimate knowledge of them, some have described the Indians as possessed of every virtue, while others degrade them below the rank of humanity, as destitute of every good quality, and practising all the vices that can come under the heads of dishonesty, perfidy, and ferocity. One swears that the object before him is black; the other maintains that it is white; while the bystander, who knows that the two sides of the shield are of different colours, will perceive that both are right from the position in which they viewed it. In the mean time, the unfortunate race, which is the subject of dispute, is mouldering away, and at no remote period will have no existence but in history.

There is something very saddening in the reflection that the original possessors of this magnificent country, whom we acknowledged for the lords of the soil, when we bought their birthright for a mess of pottage, should be inevitably destined to destruction. It seems cruel that we should not give them the benefits of civilization, and share with them, at least, the land that was once exclusively their own.

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The first settlers of New-England, either through fear or some better motive, appeared to have wished to deal peaceably and honestly with the natives. Though they came here with the European prejudices, and were in the habit of hearing the Pope, and other sovereigns, claim the property of the country, without any consideration for the natives who were in possession, yet they bought the land they occupied, and generally maintained their treaties with them. They would have followed a liberal course of policy, if it had not been for their peculiar religious fanaticism. Our forefathers were constantly likening themselves to the Israelites, the most cruel of all nations, as shown in their own annals: like them they were invading a country that did not belong to them, whose inhabitants they considered heathen, and, therefore, deserving of destruction. The hardships of their situation made them harsh in their sentiments, and the sternest denunciations of the Old Testament were the passages most frequently in their mouths. The Indians were heathen, and, on this account, a feeling of scorn was engendered that prevented any general sympathy for their condition. Humanity, however, was still felt in many upright, benevolent minds; and religion too guided some individuals to pursue the beneficent lessons of the New, rather than the exterminating injunctions of the Old Testament, in their treatment of the natives. Some good men were constantly endeavoring to ameliorate their condition; among whom the venerable Elliot is most conspicuous. His zeal, learning, and industry, enabled him to form a grammar of their languages, and to translate the Bible into it. He has been sometimes called the Indian Apostle; and his primitive simplicity, devotedness, and entire disinterestedness, gave him claims to the appellation.

If, however, there was any chance from the exertions of such missionaries as Elliot, or such benevolent characters, in civil life, as Roger Williams, and some others, it was destroyed by the wars that were afterwards excited.

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The mode of civilization pursued formerly, was not so well understood as it has been since; the process was very imperfect. They began with the wrong end, and insisted on making that a precedent which would have happened more easily as a consequence. It has been found much more successful in the end to give the Indians a love of fixed residences and domestic comforts; to induce them to exchange hunting for cultivation, and with a change of habits, to give them that religious instruction that will harmonize with it. But our forefathers were staunch dogmatists; they thought abstruse points of faith the only sources of all salutary influence, and taught their Indian neophytes the Assembly's Catechism before they showed them how to spin.

* * * * * * * *

A strong reason against commencing the attempts at civilization exclusively with religious instruction, is the opposition that will be opposed by Indian superstition. The Indians, particularly the highest and least vitiated among them, are attached to their own notions, some of which are the soundest principles of natural religion.—They are very apt to confound our religion with the evils our society has brought upon them; and their prophets take every occasion to excite their distrust of our missionaries..... Sometimes they reject our offers with violence; but more commonly with a sarcastic and deep irony, that is veiled under the appearance of candor and thankfulness. There is a very good story on this subject told by Dr. Franklin; and the following, narrated by the Hon. Mr. Boudinot, in his "STAR IN THE WEST," is very creditable to Indian sagacity.

This gentleman, as one of the agents of the Society in Scotland for propagating the gospel, had been instrumental in fitting two missionaries who were sent to the Delaware nation. The chiefs were called together, and, after deliberating for fourteen days, sent back the missionaries, very courteously, with an answer which "made great acknowledgments for the favor we had done them. 'They rejoiced exceedingly at our happiness in being thus favored by the Great Spirit, and felt very grateful that we had condescended to remember our brethren in the wilderness. But they could not help recollecting that we had a people among us, who, because they differed from us in colour, we had made slaves of, and made them suffer great hardships, and lead miserable lives. Now, they could not see any reason, if a people being black, entitled us thus to deal with them, why a red color would not equally justify the same treatment. They, therefore, had determined to wait to see whether all the black people amongst us were made thus happy and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much and so long, by our means, should be entitled to our first attentions:—that, therefore, they had sent back the two missionaries, with many thanks, promising that when they saw the black people among us restored to freedom and happiness, they would gladly receive our missionaries.' This is what, in any other case, would be called close reasoning, and is too mortifying a fact to make further remarks upon."

This brings me to the expression of an opinion that I have for sometime entertained; and in explanation of which, you must indulge me with a little more patience. I am strongly inclined to believe that the negro is much more susceptible of civilization, and the improvements that follow it, than the Indian; and though I would neglect nothing humanity could suggest in favor of the latter, I apprehend that the opportunity of doing good is, beyond measure, more extensive in the case of the African, than in that of the American aboriginal. The Indian race has been constantly, and is now daily decreasing; and the course has been going on so long that there is some reason for supposing it is owing to some inherent and immutable principles. The African, on the contrary, is steadily increasing; an increase, under all circumstances, that must make every humane and reflecting individual look with painful solicitude to its future consequences.

CHARACTER OF THE SCRIPTURES.

"The Scripture," says Mr. Burke, "is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious collection of the records of the divine economy, a collection of an infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried thro' different books, by different authors, at different ages, for different ends and purposes.

It is necessary to sort out what is intended for example, what only as narrative; what is to be understood literally, what figuratively; where one precept is to be controlled and modified by another; what is temporary, and what of perpetual obligation; what appropriated to one set or one state of men, and what the general duty of Christians."

LOCKE AND NEWTON.

In Hannah More's last work, is the following passage:

"By these same simple truths, martyrs and confessors, our persecuted saints, and our blessed reformers, were saved. By these few simple truths, Locke, and Boyle, and Newton, were saved; not because they saw their religion through the glass of their philosophy, but because theirs was not 'a philosophy, falsely so called;' nor their science, 'a science of opposition;' but a science and a philosophy which were made subservient to Christianity, and because their deep humility sanctified their astonishing powers of mind. These wonderful men, at whose feet the learned world is still satisfied to sit, sat themselves at the feet of Jesus."

Locke and Newton are here set by the side of the martyrs, saints, and reformers, and declared to have been saved by the same simple truths. Yet Mrs. More could not have been ignorant that they were Unitarians. It is exceedingly comforting to read passages like this,—and not a few such are to be found in the writings of the orthodox—for they confirm us in the truth of the sentiment on which we love to dwell, that after all the division and intolerance of the christian world, there are a "few simple truths" in which all unite as essential, and which all, when the spirit of sect is not upon them, regard as alone essential, sufficient for the most heretical philosopher, as well as the most orthodox reformer. It is comforting also to find, that heresy will not keep good men forever out of the pale of the church, but when the generation has passed away in which they lived, and the controversies of the age are forgotten, they will be acknowledged by all and honoured by all; even those, who persecute the men who tread in their steps, and denounce their opinions as 'another gospel,' will speak of them with reverence as lights of the world. Those that have no language too vile for Priestly, are continually loud in the praise of Newton, who held his most obnoxious tenet; and they that think a short creed to be little better than infidelity in disguise, place Locke, who wrote in defence of that same short creed, among the most eminent of believers. When Christianity is to be urged upon the sceptical, or the authority of great names is for any reason important, the appeal is always made at once, by Christians of every name, to Locke and Newton. This is as it should be; it is a joyful circumstance that it is so. It is the tacit consent of Christendom to our favourite maxim, that the gospel is a simple thing; it shows the folly and inconsistency of vehement outcries against heretics; for it assures us, that time will bring differing good men into fellowship, and that present distinctions shall be no wall of partition in heaven.

Chr. Dis. vol. II. No. 1.

Extract of a Letter from Gilbert West, Esq. to Dr. Doddridge.*

March 14, 1747.

I am glad to find that Christianity begins to be so well understood, and taught by so many men of parts and learning in all sects; the fruits of which appear in a candor and charity unknown to all ages of the church, except the primitive, I had almost said the apostolic age. Does not this give you a prospect of the completion of the famous prophecy, that speaks of the lion and the lamb lying down together in the kingdom of the Messiah. Lions there have been, hitherto, in all churches; but too many, fierce, greedy, and blood-thirsty lions, though often disguised like lambs: and some lambs there have been simple enough to think it expedient for the flock to assume the habits and terrors of lions. But I hope they now begin to undeceive themselves, and to consider Christianity as intending to bring back the world to that state of innocence which it enjoyed before the fall, when in one and the same paradise, to use the words of Milton,

Frisking play'd
All beasts of the earth, since wild, and of all chase,
In wood or wilderness, forest or den:
Sporting the lion ramp'd, and in his paw
Dandled the kid.

To attain this happy state, all Christians should unite their endeavors; and instead of looking out for and insisting upon points of difference and distinction, seek for those only in which they do or may agree. They may at least sow the seeds of peace and unity, though they should not live to reap the fruits of it in this world.

Blessed are the peace-makers, says the Prince of peace, for they shall be called the children of God; an appellation infinitely more honorable than that of pastor, bishop, arch-bishop, patriarch, cardinal or pope, and attended with a recompense infinitely surpassing the richest revenues of the highest ecclesiastical dignity. That you and all sincere Christians may deserve this character, and attain its reward, is the sincere and hearty wish of, sir, your most affectionate humble servant.

* Gilbert West, Esq. appears to have been of the Church of England.

JESUIT OF MARANHAM.

"———of right and wrong he taught
Truths as refin'd as ever Athens heard:
And (strange, to tell) he practised what he preach'd.'
ARMSTRONG.

Mr. Southey, in his history of Brazil, gives an account of a celebrated sermon, preached against slavery, at St. Louis, in 1653, by Antonio Vieyra, the Jesuit—who, as a preacher, had been the delight and pride of the court of Lisbon. He took for his text the words of the Tempter: "All these things will I give thee, if thou wilt fall down and worship me." He began by dwelling upon the worth of the human soul, winning the attention of his hearers by his own peculiar manner.—"Yet," said he, "we value our souls so cheaply that you know at what rate we sell them. We wonder that Judas should have sold his master and his soul for thirty pieces of silver; but how many are there who offer their own to the devil for less than fifteen? Christians, I am not now telling you that you ought not to sell your souls, for I know you must sell them. I only entreat you would sell them by weight; weigh first what a soul is, weigh next what it is worth, and what it cost; and then sell it, and welcome! But in what scales is it to be weighed? Not in the scales of human judgment; no, for they are false. The children of men are deceitful upon the weights. But in what balance, then? You think I shall say in the balance of St. Michael, the arch-angel, wherein souls are weighed. I do not require so much. Weigh them in the devil's own balance, and I shall be satisfied! Take the devil's balance in you hand; put the whole world in one scale, and a soul in the other, and you will find that your soul weighs more than the whole world: 'All this will I give thee if thou wilt fall down and worship me.' At how different a price, now," Vieyra proceeded, "does the devil purchase souls from that which he formerly offered for them; I mean in this country? The devil has not a fair in the world where they go cheaper! In the Gospel he offers all the kingdoms of the earth for a single soul; he does not require so large a purse to purchase all that are in Maranham. It is not necessary to offer worlds; it is not necessary to offer kingdoms; it is not necessary to offer cities, nor towns, nor villages. It is enough for the devil to point at a plantation, and a couple of Tapuyas, and down goes the man upon his knees to worship him. Oh, what a market! A negro for a soul, and the soul the blacker of the two! This negro shall be your slave for the few days that you may have to live, and your soul shall be my slave through all eternity, as long as God is God!—this is the bargain which the devil makes with you."—After urging the abolition of slavery, he continued—"But you will say to me, this people, this republic, this state, cannot be supported without Indians. Who is to bring us a pitcher of water, or a bundle of wood? Who is to plant our mandioc? Must our wives do it? Must our children do it? In the first place, these are not the straits in which I would place you; but if necessity and conscience require it, then I reply, yes! and I repeat it, yes! you, and your wives, and your children, ought to do it! We ought to support ourselves with our own hands; for better is it to be supported by the sweat of one's own brow, than by another's blood. Oh, ye riches of Maranham! What if these mantles and cloaks were to be wrung? They would drop blood!"

The benevolent preacher then stated the plan of abolition; and after pointing out the temporal and spiritual benefits of such an arrangement, thus concluded—"Let us give this victory to Christ; let us give this glory to God; let us give this triumph to heaven; let us give this vexation to hell; let us give this remedy to the country in which we live; let us give this honor to the Portuguese nation; let us give this example to Christendom; let us give this fame to the world! Let the world know, let the heretics and the heathens know, that God was not deceived when he chose the Portuguese for conquerers and speakers of his holy name. Let the world know that there is still truth, that there is still the fear of God; that there is a soul; that there is still a conscience; and that interest is not the absolute and universal lord of all; Let the world know that there are still those, who, for the love of God, and of their own salvation, will trample interest under foot! Lord Jesus! this is the mind, and this the resolution of these your faithful Catholics, from this day forth! There is no one here who has any other interest but that of serving you; there is no one here who desires any other advantage but that of loving you; there is no one here who has any other ambition but that of being eternally obedient, and prostrate at your feet. Their property is at your feet; their interests at your feet; their slaves are at your feet; their children are at your feet; their blood is at your feet; their life is at your feet; that you may do with it, and with all, whatever is most conformable to your holy law. Is it not thus, Christians? It is thus; I say thus, and promise thus to God in the name of all. Victory, then, on the part of Christ! victory, victory, over the strongest temptation of the devil!"

The whole of this extraordinary discourse was so lively, so striking, and addressed at once to their understandings and their passions, their interest and their vanity, that it produced all the immediate effect which Vieyra desired. Balthazar de Souza, the *Capitam Mor*, convened a meeting in the church-yard that same afternoon, and then called upon the preacher to propose formally the plan which he had recommended from the pulpit. It was universally approved; and in order to carry it into execution, two advocates were appointed, one for the slaveholders, the other for the Indians. A deed, expressing the consent of the people to this arrangment, was immediately drawn up in legal form, and signed by the Capitam Mor, as well as by all the chief inhabitants of the place. *Percy Anecdotes.*

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CUMMINGS & HILLIARD, at the Boston Bookstore, No. 1, Cornhill, Boston, and at their Store in Cambridge, offer for sale, from their extensive stock, Books in the Various branches of Literature and Science, at reduced prices. Law, Medical, Theological, Classical and Miscellaneous orders for Public, Social, or Private Libraries executed with the greatest care and promptness, and upon terms rarely offered. Any Books, which the market affords, procured if not on hand, and purchasers, who forward orders, may depend upon their being executed upon as low terms as if present.

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August 24.

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Aug. 24.

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They have also lately received, an importation of German Classical and Theological Books.

Aug. 24.

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. & Co. Printers,

No. 10, *Congress-Street—Boston.*

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.